

When God Takes Down His House

By Ronald L. Dart

What do you do when God decides to take down his own house? What do you do when things you have believed in, trusted, committed yourself to, worked like the devil and sacrificed everything for, are completely shattered—not by the devil, but by God himself? No, I am not talking about this or that church splitting or falling apart. Nor am I dealing in speculation. I am dealing in known events that are well documented and understood.

Walk back with me to another place and time. It is late in the seventh century BC. The place is the equivalent of our courthouse steps. It is the gate of the Temple where cases in law were heard, where contracts were finalized and witnessed, where news was announced, and even sermons delivered.

There is a very young man standing there to speak, and over his shoulder we can look up and see the most famous building in the world—the Temple of Yahweh, built by Solomon, with no effort spared to glorify God. Solomon's Temple was legendary, not only in its beauty but in the events that marked its history. You could ask any of the old men seated near the

gate and hear the whole story: how David had the concept, how Solomon inherited the job, all the material that went into the building, all the years it was under construction. They could tell you about the incredible events of its dedication. They all knew the story by heart. God himself actually entered this building and filled it with smoke. That had never happened before anywhere in the world, and it would never happen again.

This great Temple had hosted over 330 years of the Passover. For all those years, it had been the hub for millions of camping pilgrims at the Feast of Tabernacles. It had been the center of the worship of Yahweh for generation after generation. It stood there looking

as permanent as the mountains around it. It was the very heart of their faith, the symbol of their God, the rock around which all Israel gathered. It was the very work of God, God's own house.

And it was doomed.

The young man standing there to speak was no newcomer. He had been there many times before. He was a preacher of righteousness, one who condemned sin and corruption and warned of the anger of God for these things. Not the least of the things that concerned him was the corruption, not only of the worship at this place, but the corruption of the courts of justice that had become commonplace.

The young man's name was Jeremiah. He had been preaching to the people who assembled there for some time. Day after day, Jeremiah had gone to the courthouse steps and preached against the sin and corruption of the

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How is CEM Financed?

CEM is supported by the tithes and offering of dedicated people like you. They want to hear the *Born to Win* broadcast on more and more stations around the world. They have a passion to see lives changed and anchored to Christ. They want to help children and teenagers learn more about God, His son Jesus Christ, and keep everyone of them in the faith. Our donors believe in what we're doing and we thank God for them. Without their help, we couldn't do the job. Would you like to join this faithful group of supporters and play a key role in changing lives? We invite you to share in the joy of participating on a regular basis in Christian Education Ministries.

Don't Forget to Give

By Ronald L. Dart

I am always touched by the generosity of people who support this ministry, sometimes in surprising ways. One five dollar gift made a profound impression on me because it came from a man in prison. I don't know if you are aware how hard it is for those guys to earn money. Some of them have difficulty affording *postage* to write, much less making an offering. I remember reading a letter from a widow making a modest contribution to the ministry. It was clear that she was making a major sacrifice to do it. I briefly had a thought of returning her money, saying that she needed more than we did. But then I remembered. She was giving that money to God, not to us. To return it would be to deny her the blessing of giving. So I resolved to do what I could to use that money honestly and well.

It occurred to me that it is important for those blessed by God to give to him, no matter how small the gift. Jesus remarked on the widow who tossed two coins into the temple treasury. That woman, he said, had given more than anyone there that day. And when I think about it, I realize that just as Jesus multiplied the loaves and fishes, so he can multiply the five dollars that came from the man in prison. It was just as important for him to give as for a man who gives thousands. As Paul said, a man should give as he able, in proportion.

What Our Listeners Say

"I never guessed you'd answer personally! What a pleasant surprise. I really enjoy your program. My favorite has been the one on Daniel where you talked about the angel who visited him and talked about the angel being detained. I liked how you sort of 'peeled back the layer' of what was in Daniel and discussed what was going on behind the scenes.

"Your teaching has inspired me to study closer the Old Testament and explore more of the Bible, rather than just sticking to the 'shallow end' of the Gospels & epistles.

"I haven't picked up *Lonely God* yet, but I will include it in my

next Amazon order. I am looking forward to it. . ." SS.

"December 2006 I stumbled on your program through a radio station, Capp FM 96.6 in Cotonou. I don't like Pentecostal jargons so I was almost tuning off from the radio, but the presentation of the message gave me a second thought to wait a minute. I want you to know that I have never in my life pay attention to any religious presentation. I spent about 30 minutes listening to Ronald Dart 'Born to Win' teachings on 'THE TEN COMMANDMENTS.' Another thing is the 'Sabbath' issue; which I never believed but become now a believer through your systematic

exposition of the Bible. It is unbelievable that I can become a believer on this once rejected doctrine. I thank you from the bottom of my heart for bringing me to Christ and my household. I want you to know that here in the University which is 100 miles away from Benin Capital; the Lord is doing something new. Many don't believe what they are seeing that a habitual sinner like me will ever repent and begin to talk about Jesus. Oh I am so happy that Christ has saved my life. I have also started '7th Day Christian Union' in the University which is attracting many students. . ." Benin.

Are Our Colleges De-educating Students?

By Ronald L. Dart

"The Coming Crisis in Citizenship," a study issued by the Intercollegiate Studies Institute, Wilmington, Delaware, appeared late last year. It seems the University of Connecticut has now done the largest study ever of what students learn about American history, government, and economics. "They randomly selected fourteen thousand freshmen and seniors at fifty colleges and universities and asked them sixty multiple-choice questions."

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religious leadership, and of the people. He had enumerated their sins, he had cited the laws broken, he had railed against the idolatry and the perversion of justice. But hardly anyone paid him any heed. The reason may surprise you. The people did not listen to Jeremiah because of the Temple standing there gleaming in the sunlight.

The Temple was the very symbol of God and his power. It was just not possible for Jeremiah to be right about this. “I worship God here,” they thought. “I pray here, I offer sacrifice here, I’m okay. If I stay close to the Temple, I’ll be okay. I will be safe here. God will never allow anything to happen to his Temple.”

The Temple conveyed a false sense of security to the people, and so God had Jeremiah explain it to them. “Stand in the gate of the Temple,” he said, “and preach.” The message God gave him was simple: “Amend your ways and your doings, and I will cause you to dwell in this place” (Jeremiah 7:3). It was not enough to merely *be* in the place where the Temple stood, a change in their deeds was necessary.

“Don’t trust in lying words,” Jeremiah said, with a sweep of his arm over the temple gate, “saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.” Now the buildings were indeed the Temple of the Lord. Why was it a lie to say that they were? The answer seems to be that there were other prophets preaching that it was

enough to stand in the shadow of the Temple. That was the lie. Jeremiah repeated the call to repentance with specifics: “If ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, *for ever and ever*” (vv. 5-7).

It is hard to imagine a simpler, cleaner sermon. It is a call to repentance, upright conduct, and an honest system of justice. How could a man not respond positively to this? But the sermon was not finished. Jeremiah had more to say about the lies that had been told in the very place he was standing. “But look, you are trusting in deceptive words that are worthless. Will you steal and murder, commit adultery and perjury, burn incense to Baal and follow other gods you have not known, and then come and stand before me in this house, which bears my Name, and say, ‘We are safe’—safe to do all these detestable things?” (vv. 8-10 NIV).

It seems strange that men would assume that they were perfectly safe because they were in the right place, regardless of how they led their lives. Apparently, they needed an object lesson, so Jeremiah gave them one: “Go now to the place in Shiloh where I first made a dwelling for my Name, and see what I did to it because of the

wickedness of my people Israel” (v. 12 NIV).

I was driving north from Jerusalem one day on my way to see Jacob’s well, when I saw a sign by the side of the road pointing to the right. The sign had one word: “Shiloh.” Jeremiah’s words came to mind, so I felt compelled to “go to Shiloh.” I took a hard right turn and bounced down a dirt road for a mile or so until it came to an end. I stopped, got out and looked around. There was nothing there. Absolutely nothing. So *that* was the point Jeremiah was driving home.

“While you were doing all these things, declares the LORD, I spoke to you again and again, but you did not listen; I called you, but you did not answer. Therefore, what I did to Shiloh I will now do to the house that bears my Name, the temple you trust in, the place I gave to you and your fathers. I will thrust you from my presence, just as I did all your brothers, the people of Ephraim” (vv.13-15 NIV).

I’m not going to ask what you should do when you hear a preacher like Jeremiah say these things. Everyone knows you should repent when you hear a sermon like this. What I am asking is this: What do you do when the die is cast, when God *has finally decided* to take down his own house, his own work? For this is where Jeremiah found himself: “Don’t pray for these people,” said God, “I will not listen to you.” It was too late. So what should you do if you ever find yourself in that

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place, that moment, when it becomes clear that God is taking down his house?

There are several things to think about. First, you should not attempt to rebuild what God is taking down. That would be pointless. The first thing is to pray Daniel's prayer of national and personal confession and repentance (see Daniel 9). Then, you keep on doing the right things. You keep the faith. You keep your head down and stay out from under God's anger. You make the best you can of what God has given you. And you wait for God's next move, realizing this: It may be a long wait.

We don't know with any certainty what happened to Jeremiah. We know that he was in the city at its fall. We know he was well treated by the invaders. We know he finally went to Egypt, of all places, with a band of refugees. After that, we have nothing but legendary stories.

We know what happened to Daniel after the fall of Jerusalem, and what happened is instructive in some important ways. Daniel kept the faith in the face of all kinds of adverse pressures. Daniel acknowledged, in one of the truly great prayers of the Bible, that God was just in what he had done. Daniel rose to the very highest levels of government in Babylon. Mind you, this was the real and original Babylon, not a cheap imitation. This was the seat of every kind of paganism, and yet Daniel still participated in,

practically ran, the government at one point. And at all times and in all circumstances, Daniel kept the faith.

There was another man, Nehemiah, who had not yet been born when the Temple fell. Born in exile, he still kept the faith. He was the wine steward of the Persian king, some 140 years after the fall of Jerusalem. There came a day when a kinsman of his arrived from Jerusalem, and he asked them about the Jews who remained there. He was crushed to learn that the people were in great affliction and reproach. The walls of the city were broken down and all the gates burned. He was heartbroken.

Nehemiah would eventually return, rebuild the walls, and secure Jerusalem, but there was nothing this great man could have done until it was God's time to move. And he could easily have failed, had he been a lesser man.

We know what happened to Ezekiel, and later to Ezra. These men are all worthy role models. Following the example of Nehemiah, in particular, has served me well and prevented me from giving up when I might well have.

Now, looking back over the generations of time, we can take valuable lessons from what happened to Jeremiah's Temple, even if that were the end of the story. But it is not. This would not be the last time that God would become displeased with his house and take it down.

One day Jesus was walking near the Temple with his disciples, men who loved the Temple and admired it greatly. "Do you see all

these things?" Jesus asked. "I tell you the truth, not one stone here will be left on another; every one will be thrown down" (Matthew 24:2 NIV). The Temple and all its surrounds were already doomed, nearly 40 years before they fell. The Temple remained for those years, but the disciples could never look at it in the same way again.

Jesus foreshadowed this at a strange time and place. He was delayed while traveling through Samaria and waited at a well while his disciples went to buy food. As he rested there, a woman came to draw water. After a brief exchange, the woman said, "Sir, I can see that you are a prophet. Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem" (John 4:19-20 NIV). Jesus replied: "Believe me, woman, a time is coming when you will worship the Father *neither on this mountain nor in Jerusalem*. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and *has now come* when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth" (John 4:21-24 NIV).

Note well, the time was not only coming, but had arrived. Worship of God would no longer be confined to a place. The die was cast. The time of the Temple was already past. What were the disciples to do? For a long time,

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nothing much different from what they had long done. They went up to the Temple to pray regularly. Some even offered sacrifice there. Nevertheless, it was doomed. It would stand for another 40 years, but its fate was already sealed.

Meanwhile, they had their commission, and they went to work on it. The Book of Acts is a story of doors opened, doors closed, and of men and women going about the task of doing what Jesus said they should do. By the time the Temple fell, most of the Christian church was nowhere near Jerusalem. But there were still a few there until they fled before the cities fell.

Truth to tell, the fall of the Temple may well have been based on precisely the same predicate as the first fall. It had become a kind of idol. A substitute for doing what God's servants were expected to do. One of the ways Jesus ensured the survival of the church was by making sure it was not dependent on the Temple, and that the church would not be there when the Temple fell. In the Olivet Prophecy, he left concrete instructions: "When you see Jerusalem being surrounded by armies, you will know that its desolation is near. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. For this is the time of punishment in fulfillment of all that has been written" (Luke 21:20-22 NIV).

It all came down in 70 AD. Josephus, a Jewish historian, wrote

not long after the event: "Besides these [signs], a few days after that feast, on the one-and-twentieth day of the month Artemisius, [Jyar,] a certain prodigious and incredible phenomenon appeared; I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armour were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the] temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, 'Let us remove hence'" (*Jewish Wars*, VI-V3).

Tacitus, a Roman historian, wrote much later (AD 115): "Prodigies had occurred, but their expiation by the offering of victims or solemn vows is held to be unlawful by a nation which is the slave of superstition and the enemy of true beliefs. In the sky appeared a vision of armies in conflict, of glittering armour. A sudden lightning flash from the clouds lit up the Temple. The doors of the holy place abruptly opened, a superhuman voice was heard to declare that the gods were leaving it, and in the same instant came the rushing tumult of their departure. Few people placed a sinister interpretation upon this. The majority were convinced that the ancient

scriptures of their priests alluded to the present as the very time when the Orient would triumph and from Judaea would go forth men destined to rule the world" (*Histories*, Book 5, v. 13).

I have little doubt that the fall of the Temple was terribly disorienting to the early Jewish Christians. But they and the new Gentile believers carried on, in much the same way as they had throughout the Book of Acts. That poses the question for our generation: When God decides to take something down that we have trusted in, looked to, even worked and sacrificed for, what do we do next?

The answer is that, like the men and women in the Book of Acts, we face challenges, and overcome them. Doors are closed in our faces, and we try other doors. Doors are opened before us and we walk through them. We have opportunities and we grasp them. Where will it finally lead? God only knows. And only God knows how the efforts of widely separated saints create results that only he can see, only he can tabulate.

None of us knows the end from the beginning. I certainly don't. Paul didn't either. I have no idea where I am going or what the next year holds. I do know what I have to do today. I will know what doors are open to me tomorrow. Sometimes, that just has to be enough. We walk by faith, not by sight. Remember the old hymn, "All the way, my Savior leads me, what have I to ask beside?"

But I will confess one thing. I can hardly wait to see what lies around the next bend.

Hold Your Nose and Vote

By Lenny Cacchio

Hold your nose and vote! I can identify with that sentiment, for I have done it more than I care to remember. But what are the alternatives?

- ▶ Don't vote at all.
- ▶ Vote for someone who has no chance of winning in order to make a moral statement.
- ▶ Get involved. Work on a campaign for someone you can gladly support. Better, run for office yourself.

I can make an argument for any of those options, but because I have no desire to be active in party politics, nor do I care to forfeit my franchise (and effectively give half a vote to people and causes I reject outright), I go on holding my nose and punching my butterfly ballot for a less than ideal candidate.

I have accepted that this is the way of the world, a mixture of desirable and undesirable traits of fallible humans. And I know that this is the way it will be until the King of kings decides it is time to change it.

In the meantime I defer to one of Jesus' more difficult parables. In the parable of the unjust steward, Jesus tells a story about a worldly wise man who knew how to game the system. It's hard to understand how Jesus could yarn a parable that casts an unjust steward as a role model, but he seems to do just that. The man is about to lose his job, so he uses the boss's money to buy favor with the boss's customers.

Jesus said of such, "... the children of this world are in their generation wiser than the children of light" (Luke 16:8), and they are. They win elections and advance their agendas, while so often people of faith get co-opted by one party or another, one special interest or another. We're like the mistress who's promised the world so long as we don't come to the dance. They want our attention, but won't give a commitment.

As I write this, I have no favorite presidential candidate and frankly don't know which one warrants my vote. Every one of them is flawed, some more than others. Some are too flawed to even warrant my consideration. But I want to be wiser than the children of this generation. No politician will get my vote simply because that candidate makes the right noises at election time just to appeal to my personal demographic. And you shouldn't be swayed by that either.

You should be as wise as a serpent, but harmless as a dove. At the same time realize that whoever wins office is a fallible human being who will make mistakes and do things we won't like. It will always be that way as long as the children of men rule themselves. Until the Kingdom of God comes, we must suffer the fools and be grateful for the occasional statesman. And our prayer should be that our freedoms will remain so that the Gospel can continue to have free course in the public dialogue. From where I sit, that would be for candidates who stand for the Constitution as written and intended, Bill of Rights and all. And once elected, they should be the targets of our prayers and not our venom.

Accept the fact that no candidate is perfect. Vote for people who believe in this country and will defend your God-given rights, that the Gospel may have free course.

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The results were astonishing: "More than half the seniors could not identify the century when the first American colony was established in Jamestown. Fewer than half could name the source of 'We hold these truths to be self-evident, that all men are created equal.' More than 75 percent of seniors were not familiar with the Monroe Doctrine. And so forth. But here's the interesting part: Across the board, seniors scored just 1.5 percent higher on average than freshmen, and at many colleges, including Brown, Georgetown, and Yale, seniors know less than freshmen about American history. In other words, they are not being educated; they are, if one may be permitted the term, being de-educated" (R. J. Neuhaus, "While we're at it," *First Things*, January, 2007, 76).

One begins to wonder why parents are making such sacrifices to send children to colleges like these. A crisis in citizenship indeed. The educational system in this country is so badly broken it is hard to see how it can ever be redeemed.

Memorial Day Family Retreat

By Skip Martin

CEM will host the fifth annual Memorial Day Weekend Family Retreat in 2008. It will be held at beautiful Paris Landing State Park, near Paris, TN on Kentucky Lake, an area perfectly suited to an outstanding menu of learning, growing, and bonding opportunities for the entire family. This Retreat has been termed a “mini-Feast” and is most assuredly an opportunity to experience some of the wonderful things enjoyed at the Feast. It’s a chance to rest and recharge your spiritual batteries, while fellowshiping with friends and brethren from near and far. Once again there will be a variety of interesting seminars, YEA classes for the enjoyment and education of the youth, fun get-togethers, a pie-and-ice cream social, a sing-along, and many other activities. . . especially for the youth. From the opening night registration and refreshments on Friday, May 23rd until the farewell on Monday, the 26th, there will be a packed schedule of events to choose from. Plans are being made that will make this Retreat the best one of all!

Paris Landing, an 841 acre park, has many scenic areas filled with flowers and greenery. The lake is a perfect setting for all water sports. There is both a public swimming and picnic area on the beach and an Olympic-sized pool with lifeguards. An 18-hole, par 72 golf course there has been sanctioned by the National Audubon management program. Softball fields, basketball and tennis courts are available at no charge, but you must bring your own equipment. The restaurant can seat 250 people and the staff will provide plenty of delicious food that conforms to your dietary needs.

The Park Inn has 131 guest rooms with balconies and is offering all those attending the Retreat discounted rooms: two double beds for \$67.50 per night. Five of the rooms have king-size beds rather than two doubles. There are also a limited number of Parlor Rooms (adjoining the regular rooms to form a suite) that are \$50 per night. The Parlor Rooms have a sitting area, a sink, refrigerator, coffee maker, and microwave.

The ten villas, or cabins, have three bedrooms and two baths, fully equipped kitchens, a fireplace, and are furnished with all linens, utensils, telephone, and cable television.

The Tennessee Non-smokers Protection Act went into effect October 1, 2007. All state park inn rooms, cabins, restaurants, visitors’ centers, meeting rooms, restrooms, lobbies, reception areas, hallways and other common-use areas are now smoke-free.

It’s recommended that you make your reservations early by calling 1-800-250-8614 and using the CEM group number 3355 for your discount. Don’t miss out on this wonderful retreat. . . see you there!

FREE OFFER

Out of Darkness

How could anyone question Mother Theresa’s motives when she lived among the poorest of the poor and served and provided for them? “She went forward, answering that divine call, even though the “darkness” and “desolation” within her own soul was deepening, even though “the more I want him, the less I am wanted by him.” Even though “the longing for God is terribly painful, and yet the darkness is becoming greater” (*The Washington Times*).

What was Mother Theresa looking for? How could Mother Theresa live her life in doubt of God’s love? Are you like Mother Theresa? After God has shown so much love toward us, why do we still feel forsaken at times? Do you live your life in doubt of one kind or another? There is a difference between doubt and unbelief. Silence of God is not a *novel idea*. This *FREE* offer will show how others have experienced God’s silence while it answers *why* it happens.

To receive this *FREE* CD, *Out of Darkness*, return the enclosed card in the envelope provided.

Time With God

The following is a chapter taken from Ronald L. Dart's fourth book,
Time With God, Reflections on the Psalms, 1-18.

Psalm 15

A Psalm of David

LORD, who shall lodge in your tabernacle?
who shall reside in your holy hill?
He that walks uprightly, and works righteousness,
and speaks the truth in his heart.
He that backbites not with his tongue,
nor does evil to his neighbor,
nor even takes up a reproach against his neighbor.
In whose eyes a despicable person is despicable;
but he honors them that fear the LORD.
He that swears to his own hurt, and changes not.
He that puts not out his money to usury,
nor takes reward against the innocent.
He that does these things shall never be moved.

Who will live with God? The imagery draws from the nomadic culture of Israel in the desert. Among all their tents, there is the Tabernacle of God, his Pavilion. What kind of a man may lodge in God's tent? The answer lies in a striking description of the character of a good man. It is a call to humility for all of us, for there is no one who always measures up to these standards. That doesn't mean the standards aren't real, but that we must depend on God's grace to carry us over the rough spots.

Speaking the truth begins in the heart. Most of us lie to ourselves before we lie to others. Honest self appraisal, honest prayer to God, these things are a start on living an honest life. The NIV has verse three correct: "and has no slander on his tongue, who does his neighbor no wrong and casts no slur on his fellow man." No man who is aware of his own shortcomings can lightly speak evil of another man.

"He that swears to his own hurt, and changes not." This is a man who keeps his word even when it hurts. The caution against usury arises from the law, and prohibits lending money on interest to the poor. It does not prohibit taking a return on investments. The last reference "does not accept a bribe against the innocent," presumes, of all things, jury duty.

It's all about character. Is it worth noting that there is nothing here about having the right doctrines, the right creeds? Perhaps he that "speaks the truth in his heart" is suggestive of that. But men of old knew only a fraction of what the apostles came to know about God. It is not so much about what you know. Gaps in our knowledge can be remedied. It is what we do that counts, and that is a matter of character.

Take this book into your prayer closet as you kneel before your Creator in prayer. It can be your perfect companion to improve your time with God. *Time With God* and Ronald Dart's other three books are available from CEM or Amazon.com.

Calendar of Events

Memorial Day Weekend Retreat, Paris Landing State Park, Buchanan, TN, May 23-26, 2008 will include sermons by Ronald Dart, inspirational and educational seminars, YEA classes, opening night fellowship with finger foods, Pie and Ice Cream Social, Hamburger Cookout, Family Dance, and other socializing opportunities. Double rooms \$67.50, parlor rooms \$50 (kitchenettes adjoining sleeping rooms). Call 1-800-250-8614 for reservations and use CEM's groups number 3355. Everyone is welcome for a spiritually uplifting weekend.

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*That the man of God may be proficient
and equipped for every good work.*